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But on the other hand, he would trace to the influence of the conceptions of Roman Law almost all that he accounts bad in the theology of the Western Church and in its discipline—particularly the idea of Papal supremacy. It is, of course, not impossible that the same influence which was salutary to St. Paul worked only mischief to the Church after him; but in the lack of any stringent proof of this, one is more inclined to think that the author's judgment of values is perilously subjective.

WALTER LOWRIE.

ROME, ITALY.

COMPARATIVE RELIGION. F. B. JEVONS. (Cambridge Manuals of Science and Literature.) 1913. Pp. viii, 152.

This is religion in a nut shell—it is a temptation to say, in a peanut shell. It includes, besides an Introduction, chapters on Sacrifice, Magic, Ancestor-Worship, the Future Life, Dualism, Buddhism, Monotheism, a short bibliography, and an index.

Readers of Professor Jevons' earlier books need not be told that he brings to his task ample knowledge or that he writes with admirable lucidity. But in putting so much into such small compass, qualifications and explanations are impossible, and the concise statements and broad generalizations leave large room for misunderstanding, when they do not invite it.

GEORGE F. MOORE.

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A HALF-DOZEN BOOKS.

Our group is varied. It ranges in subject matter from *Gospel Origins*¹ to *The Christian Reconstruction of Modern Life*.² In method of treatment it descends from the severe and comprehensive dialectic of A. Schweitzer (*Paul and his Interpreters*³) to the "popular" level of Holdsworth. In style it includes the new instalment of Edwin A. Abbott's encyclopaedic exegetical notes (*Light on the Gospels from an Ancient Poet*⁴), Fr. Spitta's latest documentary analysis (*Die Syn-*

¹ By W. W. Holdsworth, M.A. From the Scribner series of "Studies in Theology." 1913. Pp. 211. 75 cents.

² By Charles Henry Dickinson. Macmillan. 1913. Pp. 327. \$1.50.

³ From the German *Paulinische Forschung* by W. Montgomery. Macmillan. 1912. Pp. 253. \$2.75.

⁴ Part ix of the *Diatessarica*, Cambridge University Press. 1912. Pp. 602.

*optische Grundschrift*⁵), neither of which affords easy reading even for the expert. It includes also, however, the graceful periods of C. H. Dickinson (*Christian Reconstruction*), an expression of noble thought in lofty style by a comparatively unknown writer; alongside of which must be placed T. R. Glover's "Angus Lectures" on *The Christian Tradition and its Verification*,⁶ a little book of great ideas in simple form by a well-known master in the history of our faith.

Of the studies in Gospel origins Spitta's has chief importance. The author is well known for his minute critical analyses of Acts, the Revelation, and the Fourth Gospel, as well as for other contributions to New Testament criticism. Unfortunately Spitta's truly remarkable penetration and exegetical power are obscured by his predilection for theories of source combination in the form $A + B = C$, where A represents an original document free from the elements objectionable to modern criticism, B an inferior and later parallel, guilty of all the blunders and distortions, and C an ingenious redactor who nevertheless betrays the composite nature of his work to the still more ingenious critic. It is almost in spite of Spitta's theory that we profit by his book. True, he takes in general the right line of advance. The majority of gospel critics follow the delusive identification of the document from which the so-called Q material is drawn with the *Logia* attributed by Papias to the Apostle Matthew. In consequence the fundamental non-Markan source is usually reconstructed on the plan of our first Gospel, instead of that of the narrative third Gospel. Q was a *narrative* source, and is much better represented, as well as more fully, in Luke than in Matthew. Spitta does well therefore to designate his book "*Die Synoptische Grundschrift in ihrer Ueberlieferung durch das Lukasevangelium*." It is his characteristic disposition which produces the chief blemish of the work, the wish to vindicate a critically acceptable *Urquelle* by putting all blame on "the wicked partner." One is compelled to ask: How could such a complete and perfect masterpiece have been wholly lost to sight, superseded in all branches of the church by secondary and inferior products? In spite of this besetting sin of proving too much, Spitta's work faithfully and critically studied is always rewarding. He has knowledge of contemporary literature and modes of thought, fearless originality, and remarkable exegetical acumen.

Edwin A. Abbott's literary parallels from the recently discovered *Odes of Solomon* are also rewarding, though they require perhaps still

⁵ From Windisch's series of "Untersuchungen zum neuen Testament." Leipzig, J. C. Hinrichs. 1912. Pp. 512.

⁶ Macmillan. 1913. Pp. 213. \$1.25.

greater patience. The work is really the fullest and most illuminating commentary yet produced on these obscure and perplexing mystical poems. Abbott's poetic sense, as well as his large familiarity with Talmudic and primitive Christian literature, give special value to his literary parallels. If we may suggest a direction in which further light should be sought it would be in *El Zohar*, chief work of cabalistic mysticism, affected like the *Odes* by neo-Platonic and Gnostic-Christian thought, but like them also in being fundamentally Jewish in conception and expression.

William West Holdsworth is "Tutor in New Testament Language and Literature in Handsworth College." Why he should have been selected for "A Study in the Synoptic Problem" in a series of *Studies in Theology* which includes James Moffatt's *Theology of the Gospels*, Souter's *Text and Canon of the New Testament*, and Peake's *Introduction*, is itself a problem on which very little light is shed by the book. Perhaps the publishers believed originality could be secured by applying to a writer who had *not* "been to school in Germany."

From the brilliant author of *The Quest of the Historical Jesus* we know what to expect. Probably there is no more consistent answer than the present volume to the type of interpretation of Paul and Paulinism advanced with such sweeping acceptance in our day by the "Religionsgeschichtliche Schule." It will be well to read side by side with Schweitzer's attempt to account for Paul and his "gospel about Jesus" without recourse to any but Jewish influences, the new book on the same subject by C. G. Montefiore. The liberal Jew naturally represents the opposite pole of criticism. Perhaps Clemen's *Primitive Christianity and its non-Jewish Sources* would serve well as a mediating element. But the weakness of a theory is best seen in its extreme applications. Schweitzer's theory of apocalyptic eschatology as primary in the message of Jesus breaks down when it attempts first to prove that this estimate of Jesus is in no degree morbid or pathological,⁷ and finally to account for Paul and his message on the "eschatological" basis.

Glover and Dickinson contribute interpretations of Christianity from the broad view-point of the history and philosophy of religion. Both are admirable. Glover naturally excels in his first-hand acquaintance with historical conditions in the Empire, but writes more sketchily, disregarding proportion in the interest of immediate impression on his audience. Dickinson treats his subject compre-

⁷ See the author's *Jesus psychiatrisch beurtheilt*.

hensively, as one who after wide and thorough reading and mature deliberation sets forth his best thought in polished language for thoughtful minds, even though unschooled. The writer will be read with pleasure as well as profit, and should secure a wide hearing.

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OUR OWN RELIGION IN ANCIENT PERSIA. LAWRENCE MILLS. The Open Court Publishing Co. 1913. Pp. xii, 193.

Between these covers and under a taking title are brought together lectures delivered at various times during a period of several years. The subtitle runs: "Lectures . . . presenting the Zend Avesta as collated with the pre-Christian exilic Pharisaism, advancing the Persian question to the foremost position in our Biblical research." The author's thesis is that "some of the fundamental articles of our Catholic creed" were first revealed by God to Zoroastrians; that the same ideas later arose spontaneously and independently among the Jews; and that the Persian system exercised a powerful, though secondary, influence on Judaism, and through it on Christianity.

Other lectures are on "The Avesta and The Veda," "The Moral Idea in the Gatha," "Immortality in the Gatha." One very characteristic chapter, with an appendix, is on the eminence of Professor Mills, and the abysmal ignorance and jealous malice of others.

The lectures are printed with the various additions made from time to time to adapt them to different audiences. The author remarks that "readers will easily recognize the later insertions, from the difference in the stylistic flow of the language, as a later and to some extent a more pointed animus imparts greater pungency and vivacity to one's mode of expressing himself." To aid the higher critic, he has enclosed these interpolations in brackets and parentheses. Despite their occasional "pungency," the many interruptions and long digressions, added to an involved and formless style—which the Philistine may conjecture to be modelled on Pahlavi—make the way of the reader hard.

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